

THE  
PRESBYTERIAN EDUCATION REPOSITORY.

1859.

ARTICLE I.

CHRIST'S FAVOUR TO LITTLE CHILDREN.

BY THE REV. MATTHEW HENRY. 1713.

“ And he took them up in his arms, put his hands upon them, and blessed them.”  
MARK 10 : 16.

APPLICATION was made to our Lord Jesus when he was here upon earth, on a great variety of occasions : some we find imploring his favour upon one account, and some upon another ; some for themselves, and some for their relations ; some for the body, and some for the soul : thus was fulfilled the prediction of the dying patriarch concerning Shiloh, that “ to him shall the gathering of the people be.” Gen. 49 : 10. And be it observed, for the encouragement of all who humbly and in faith apply themselves to him, of the multitudes that spread their complaints before him, he never sent any away from him ashamed of their hope in him ; he gave them all an answer of peace ; and they had what they came for.

But here in this paragraph, of which my text is the close, we have application made to Christ upon an errand different from any other, but such a one as those who know the heart of a parent, a Christian parent, will be glad to be encouraged and directed to come to him upon, and will therefore bless God that it is here upon record. There were those who brought “ young children to him, that he should touch them,” verse 13. In St. Matthew’s Gospel it is said, “ they desired that he would put his hands upon them, and pray.” Matt. 19 : 13.

Who they were that brought these children, we are not told ; whether their parents or not : it is most likely they were, for who should show so much concern for them as they ? Nor are we told what number of children were brought, nor whether they were all of one family, nor just of what age they were ; but as to that, St. Luke tells us they were *τα βρεφειν*. Luke 18 : 15. It is the word,

African rivers, which flow down in their bounty and magnificence from sources hitherto unexplored and unknown, our institutions of education will pour their blessings through tribes and kingdoms, albeit their names and their fountain-heads may never be ascertained or sought after. The men, who have projected this institution, have enlarged views, and are valiant men for God and Africa. The spirit of ancient Presbyterianism dwells in their hearts.

“The valiant standeth as a rock, and the billows break upon him.”

President Davies, the great Apostle to the slaves, was born and ordained within the bounds of Newcastle Presbytery. If the institution should disappoint public expectation, the fault will not be with its projectors. The Ashmun Institute is national in its claims. It invites co-operation from every section of the Church and from every lover of his country and of Africa. Its relations are widespread, and of intense interest. It seeks to realize the great maxim of Ashmun, “to accomplish the most possible good in the least time.” It aims at a connection with God’s great providential plans. May it flourish for generations! May it stand like the African palm-tree, majestic for stateliness and beauty, and the emblem of prosperity; its fruit giving food, and its shade affording rest, to thousands and tens of thousands in the ancestral tropical land.

Heaven bless the Institute in its plans, its officers, and its pupils. Bless it, God of Ethiopia, who hast “made of one blood all nations of men.” Be thou glorified on every continent! Be thou GLORIFIED BY AFRICA!

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#### ARTICLE VII.

### THE AMERICAN SYSTEM OF COLLEGIATE EDUCATION.

BY LEWIS W. GREEN, D.D., OF DANVILLE, KY.\*

THE highest interest of human society is undoubtedly the education of its youth. The first earthly duty of every parent is the right instruction of the immortal spirits whom God has committed to his care.

“Athenians,” exclaimed the great orator of Greece, in the commencement of the annual eulogy pronounced over the dead who had fallen at Marathon, “Athenians, our youth are no more! It is as if the spring were stricken from the year.” As spring, with

\* Inaugural Address, delivered before the Synod of Kentucky, at Lebanon, October 14, 1858, by Rev. Lewis W. Green, D.D., President of Centre College.

its bursting buds, and opening flowers, and all its luxuriance of verdure, holds in its bosom all the fruits of summer, and the golden sheaves of harvest, so whatever there may be in all the future to hope, or fear, of good or ill for individuals or families,—for the Church, the nation, or the world,—lies there already in the germ, undeveloped, indeed, yet really existing, in the bosoms of our young countrymen. The right and duty of the State to educate her children, and provide such large facilities as only the munificence of States can supply, will no longer be contested. The correspondent right and duty of the Church to supply needed instruction to her sons, is equally indisputable. Whether these be involved in the original constitution of the Church, as the appointed teacher of the nations, or result from the inevitable necessities of her position; whether they belong to God's people individually or collectively, to the Church in her organized or unorganized capacity, it is not our purpose to discuss. For us, its interest as a practical question has already passed away. The logic of events is stronger and swifter than the logic of the schools, and leads, by a direct and irresistible necessity, to the position which our Church is now called to occupy. The civil government has, in our State at least, denied her noblest mission, and renounced her most sacred trust, and left to the Church and the country, as the only alternatives, ignorance for the people in all the higher branches of human knowledge, or education directly or indirectly through the instrumentality of the Christian Church. How solemn the responsibility thus devolved upon God's people! How vast the power conferred, how peculiar the honour, how sacred and urgent the inevitable duty, to be thus, by the providence of God and the will of man, the sole appointed instructors of the people, this is not the time, nor this the occasion to consider.

To awaken the Church to a due apprehension of this her position and exalted destiny; to arouse her slumbering energies to enter with appropriate zeal on this broad field of usefulness and influence, and to meet with lofty faith and courage the great emergency which is thrust, as it were, upon her, would be perhaps the most important service that could be rendered by any of her sons. It is indeed a marvellous Providence, and amongst all the aspects of our time the most momentous and significant. It is no light or trivial enterprise to educate a people; to mould the minds that shall shape, in turn, the character and destiny of others, and others still, in coming generations and increasing millions; to touch the very springs of a nation's earliest life, and sow now those seeds of truth and knowledge of which the abundant harvest shall be gathered by other centuries, is indeed an august and imposing destiny. Placed in the centre of this great western valley,—in the very heart of this imperial republic,—this mother of young empire States bursting into new life around us,—earliest in the field of education,—sending our educated sons to every part of this immense domain, and receiving back their children to be educated here,—it surely

becomes this venerable Synod, and you, the appointed guardians of her institution, calmly to survey the immense work to be accomplished,—the overwhelming responsibilities involved,—the sublimity of our high mission as a Church, and awake to correspondent efforts. Not to know the day of our visitation, is the consummation of judicial blindness,—not to welcome the arduous labour in connection with the exalted honour, is suicidal folly.

Nothing less than an institution of the highest order can meet the demands of the times. Nothing but speedy and vigorous action can seize and appropriate the advantages now within our reach. The millions lavished by the wisdom or folly of our national legislature upon education throughout our whole northwestern territory,—the vigorous efforts made by several other denominations within our own State, to establish and endow collegiate institutions,—the laudable liberality and unparalleled success which have signalized some of these efforts,—above all, the prodigious advance all over our land, within the last quarter of a century, both in the facilities for the higher education and the standard of scholarship demanded, leave us, as Presbyterians, no other alternative but to make a decisive advance in both directions, or sink from that high position which our fathers had attained already as the foremost leaders and guides of human improvement.

But before venturing any suggestions on either point, you will indulge me in a few general remarks on education, which may prepare the way for a more particular consideration of our collegiate system. It were a most puerile misconception to suppose that the study of books, or the discipline of schools, is the only method of education. This, in its widest sense, must ever be taken to comprehend the influence of all those causes, however various, which, from earliest childhood to the close of life, mould the character of individuals and the condition of society. In this wider aspect of the subject the example and conversation of parents and associates, the history and literature of a nation, the traditional memories of the past, the maxims and customs descended from our fathers, the whole grand march and movement of society around us, under the influences of the various forces which propel it, all are most potent influences in the education of the young. Our American political institutions are thus a most efficacious institute for the education of our people. The court-house and the hustings, the discussions at the bar, in the senate and popular assembly, from the pulpit and the press, are the mightiest of all agencies, in training up a people to intelligence and freedom; so indispensable, indeed, that without these all other agencies would be ineffectual, and so potent that they supplement many of the defects in our scholastic institutions, and conceal and counteract many an evil that would be otherwise apparent. The perpetual collision of mind with mind, in the free intercourse of society or business; the rapid transmission of intelligence from point to point, and the wide acquaintance with men

and things thus readily obtainable by all; the stimulus to every faculty from the high prizes offered as incentives and rewards to superior intelligence and industry,—the life and activity thus throbbing through every artery of the republic, have all combined to produce an intense energy, and diffused intelligence amongst the masses of our population unparalleled perhaps in the history of the world. The first fathers of our Republic, and the early settlers of our own State, were educated by the great events of their day,—by the privations they endured, and the struggles they were called to make. They were moulded into grandeur by the very scenes amidst which they lived,—by the examples of lofty patriotism and heroic courage which those scenes inspired. Those scenes have passed away, and with them the greatness which they formed and nourished. Their descendants live in a different day, and need a different culture. Nor should it be forgotten that there were amongst them, too, men of extensive learning and philosophic thought, who did for our country what untutored genius could never have achieved; who searched the whole history of the world for the model of our free institutions, and laid the foundations of our republic in a thorough knowledge of the past, and an almost prophetic foresight of the future. To point out the various elements which enter into this complex whole, and estimate the separate influence of each in the formation of national character, would transcend the limits assigned to this discourse. But it may be truly said that no domestic instruction however wise, no political institutions however free, no social organization however perfect, no discoveries of science however rapid or sublime, no activity of the press, pouring forth with prolific abundance its multitudinous publications, no accumulation of ancient learning in stately libraries, not one, nor all of these together, can supersede the education of the school; nay, all of them derive their noblest elements and highest life from the instructions of the living teacher. The intelligence of families, the wisdom of governments, the freedom of nations, the progress of science itself, and of all useful arts, is measured by the condition and character of your literary institutions.

This leads us to consider education in its technical sense,—the education of the college. The design of this is twofold: First, to prepare the individual, as a man and a citizen, in all his relations to God and his fellow-men, to meet the responsibilities, perform the duties, occupy the position, and act the part, assigned him by the providence of God in the age and country in which he lives. Then, in relation to himself, to train, discipline, develop, in their broadest extent, and in harmonious proportion, the intellectual, moral, and social powers, that he may thus attain the true dignity and highest happiness of his whole nature. These two are usually coincident—the harmonious development of the individual man being the best preparation for usefulness to others, and the most effective discipline to the understanding and the heart, being always and only

the habitual exercise of each upon their appropriate objects. There can be no acquisition of knowledge without the exercise of the understanding, and no exercise of the understanding but in the acquisition, the communication, or the practical application of useful knowledge. The knowledge really acquired, and the discipline attained in any course of study, will always be in direct proportion, and thus the difference vanishes between those theoretical disputants who fiercely contend on the one side *for mental discipline—on the other, for actual acquirement*, as the exclusive object of education. The question remains—what is the education best adapted to the age in which we live, and the nature we possess, that we may serve the one and enlarge to their utmost capacity the faculties of the other? And here let it be remembered, that our existing society, and our existing system of education, are closely related, having grown up together, sprung from a common origin, reciprocally influencing and influenced by each other—both radicating deeply in the past; and that to comprehend or appreciate either demands some adequate acquaintance with those great masters of human thought in ancient times, who have stamped ineffaceably their image and superscription on all succeeding generations. The age in which we live, is itself a product of the past. Our present civilization is the growth of centuries. It is impossible, we grant, and it were madness to make the effort, to isolate the individual from the generation and the age to which he belongs. It is equally impossible to sever the connection which binds the present to all that preceded it. Our freedom—our religion—our social and domestic institutions—our forms of polity, civil and ecclesiastic—our modes of thought—our very language, the vehicle and instrument of thought, are all a heritage from the mighty past. The Greek, the Roman, the Hebrew—the Goth, the Burgundian—the Norman, the Saxon—all the great nations and literatures of antiquity, have left an indelible impression upon our modes of thought and the very form and structure of our existing institutions. Especially the Greek and Roman classics, which nursed our modern civilization in its earliest infancy, and have attended and guided still its onward progress—have mingled their influence with the whole current of human thought, and still continue at the present day a living force amidst the elements of our existing society. To accomplish, then, the two great objects of education, and collaterally attain all its inferior and subordinate results, there could not be devised, perhaps, a more effective system than that which has come down to us, already matured by the wisdom of ages and tested by the experience of millions; which like the great system of English and American liberty and law, and the whole fabric indeed of our modern civilization, has grown up with the growth of society, and been recommended by its exquisite adaptation to the nature and the wants of men; and like every other system not of mechanical contrivance, but of vital growth, contains within itself the principle

of indefinite expansion, and spontaneously adapts itself to the varying circumstances of human society, and the progressive advancement of human knowledge.

There is not, for instance, a single faculty of the human mind which is not exercised, disciplined, and invigorated by that first study of the college course—the study of language. The memory, the imagination, the judgment, the taste—above all, that keen and subtle logic which pervades all human speech; that power of rapid though unconscious generalization the first developed in the infant mind—that native and profound philosophy which characterizes all human language as the first born of human thought, and bearing the clearest and deepest impress of its origin. To every liberal profession, and every dignified avocation among men, it is at once a necessary preparation and a graceful ornament. The first study of the infant mind is language; through the whole of future life this is the instrument which the man employs; the vehicle of his thoughts and feelings, and the medium through which he receives and communicates his knowledge, his wishes, and his enjoyments. The great business of human life in all its departments; in the intercourse of society; in the transaction of public or private affairs; in the decision of those great questions which involve the interests and the rights of men, at the bar, in the pulpit, on the bench, and often in the legislative halls, is to interpret language; and the life of individuals, the welfare of nations, and even the destinies of eternity depend upon the right performance of this duty.

Amongst the characteristic distinctions of the human race are the use of money and the employment of articulate speech. In the beginning both are mere representatives, the one of thought, the other of value—which last is itself not an inherent property in things, but a mental estimate, instinctively transferred, like our sensations of fragrance and colour, to the external object. In both, by a natural, legitimate, and irresistible process, the representative, at last, assumes the place and power of the principal. Money, as the representative of value, acquires a new utility, which constitutes a substantive value of its own; hence, *money* is wealth, and he who wields the money of the world wields the world's power, and commands all the other values produced by human industry and skill. *So of language, or words*, so often placed in depreciating contrast with *things*—as the objects of early study. Words, which are first the representatives of thoughts, and thus INDIRECTLY the names of things, become the vehicles and the instruments of thought itself, identified with all its processes, and thus become the most substantial of all realities, and the mightiest of all powers—establish dynasties, perpetuate free constitutions, and found religions. *As money is wealth, so words are things*, and he who wields human language most successfully, for its only appropriate end—to guide and govern his own thoughts, and mould the thoughts and purposes of others—will control the bodies and minds of men, is master of events and things.

Hence, it is easy to perceive why the study of the ancient languages is absolutely indispensable to the minister of the Gospel, and, indeed, to every enlightened Christian. "The words that I speak unto you," said the Saviour, "are spirit and life." This spiritual life comes to us only through those early records of our faith, which have themselves descended from a remote antiquity, and in languages spoken now by no living race. Our Protestant theology is but the interpretation of these ancient documents. The office of the Christian theologian is interpretation, and interpretation only—the interpretation of human language by those very faculties which have been severely exercised, and those very processes which have been habitually employed in these earlier studies. With all the aids, indeed, which can be derived from the history, the literature, the geography, the antiquities, the manners and customs of those ancient lands, from the book of nature and the soul of man, yet, with all these auxiliaries, it is interpretation still, and interpretation only. The erroneous interpretation of a single clause in the laws or constitution of a country may imperil the life and property of the citizen, and jeopard the freedom of a nation. A single erroneous principle of interpretation, adopted ignorantly from German Rationalists, has actually sapped the faith of thousands, and diluted the theology of one-third of the educated clergy in a large portion of our land. The Protestant Reformation, with all its attendant blessings to the race, originated from a study of the ancient tongues. The literature, the philosophy, the spirit of freedom, the whole civilization of modern Europe, may be traced distinctly to the same origin. Whether from a wise instinct, or a grateful recognition of this exalted service, our Church has ever made a knowledge of these languages a pre-requisite for entrance on the sacred office; and all the civilized nations of the world have incorporated them as an essential element in every system of liberal education. To obliterate them from our course of collegiate study would be a *revolution in the whole mind of the world*, disastrous at once to religion, to learning, and to freedom. Were every other study stricken from that course, this would revive them all, as it has done before. Were these destroyed, the combined intellect of the race could not restore them, nor provide a substitute. The great cycles of history, like the revolution of the heavenly bodies, never return upon themselves. The Greek, Roman, and Hebrew nations, with their institutions, their spirit, their literature, will reappear no more. The freshness of the world's early youth; the bounding elasticity and exulting strength of its first vigorous manhood; that broad, free glance at nature, and open reciprocity for all her influences; the sublimity of heroic passion; the tenderness of heroic tears; that childlike awe, and wonder, and adoration; that communion of man with God, and of God with man; that rapt, prophetic ecstasy, and prophetic inspiration: *all these are of the mighty past*. They were august realities; not mythologies or fables, true in their day,

most true, most real, most fruitful for all coming generations—part of God's universal scheme for the education of the race. But they are irrevocable *now*. It was amidst the upheavals of an earlier world that Chimborazo and Mt. Blanc reared their heads above the clouds. It was amidst the conflicts of far different elements, and the influence of mightier motives than any existing now, that those gigantic men of the olden time, rose in their imperial grandeur and colossal strength. All modern literature would not supply their place. Translate them! Yes, when you can paint a sunbeam, or the sweet fragrance of flowers; when the Alps and the Apennines, and all the thunders of Niagara, can be transferred to the painter's canvas. A panorama at Barnum's Museum is not, after all, God's great creation. It may delight, and astonish, and instruct children. *Grown men prefer the originals.* For the necessities of ignorance, translations are a meagre but indispensable assistance; for the purposes of education, for all the higher culture of the man, a most pitiful imposture. In an institution, founded and sustained by the Church, whatever else may be slighted, the demand for the accurate and thorough study of the ancient classics should be inexorable.

Thus might we pass in review all the various branches of collegiate study, and show successively, of each, that it is admirably adapted, in its place, to discipline the understanding, and impart valuable knowledge, and that all combined, co-operate harmoniously to accomplish the great design of education, and communicate the highest culture of which our nature is susceptible. But even in this rapid sketch, though hastening on to questions of immediate practical importance, it would be a culpable omission did we neglect all reference to the importance of religion in the education of the young. Granting, for the sake of argument (what yet might be successfully contested), that the instructions of the parent and the pastor meet, practically, the religious wants of the youth, it may fairly be inquired, "Can any system of liberal education rationally omit all consideration of that most indestructible element in human nature, that mightiest of all forces in human affairs, above all, the greatest event in human history, the central fact of all human destiny, the consummation of all the past, the life of all the present, the commencement of all the future, **THE ADVENT OF THE SAVIOUR?**" Without this Saviour, all history is an inexplicable enigma, and the deep yearnings of the human soul, through long centuries of anxious expectation, a mockery or a contradiction. The knowledge of this Saviour, then; of the doctrines which he taught, and the duties he enjoined; of his glorious person, his offices, his exalted work, is as truly an essential element of human knowledge, as it is the only foundation of human hope.

I need not vindicate, in such a presence, the importance of religion to the eternal interests of man, but I may be allowed to sug-

gest that the relation which it bears to the intellectual culture of the race has not, perhaps, been duly estimated.

It was remarked, long since, by Sir James Mackintosh, as the result of his inquiries into the history of speculative thought—and we feel assured that the most thorough and impartial investigation will confirm the truth of his conclusion—that all the higher philosophy has originated ever in the religious necessities of man. As the existence of disease first led to the dissections of the anatomist and the minuter inquiries of physiology, to discover the hidden seat and nature of the disease, and apply the appropriate remedy, so it was the consciousness of sin and guilt which first turned the eyes of men within, to scrutinize the mysteries of the immortal spirit, and ascertain, if possible, amidst all the elements of our nature, the seat, the source, and the remedy, of that inward, moral malady, the “ineradicable taint of sin.” Hence the earlier philosophy (as that of Plato, for example), was a theology too, and its aim to assimilate man to God—THE GREAT IDEA OF THE TRUE, THE BEAUTIFUL, AND THE GOOD. And from that day to this, philosophy, amidst all her various phases, true to her original instinct, and as if fascinated by the theme, has made *this* her constant object, to solve the mysteries of man’s existence and his destiny, to prove the existence of God, and elucidate his relations to the universe, or to disprove his being, and thus to *appease or to hush* the voice of conscience; to find the traces of the ONE GOOD, AND TRUE, AND BEAUTIFUL, throughout the universe, or banish him from his creation, and thus to silence the importunate clamour of that good demon in the bosom, which Socrates proclaimed as his perpetual ATTENDANT, GUIDE, AND GUARDIAN, THROUGH LIFE.

Amongst the multitude of tendencies and faculties in the human soul, there is only *one*, which proclaims itself, and is universally acknowledged, as by the very law of its existence, SUPREME. The others are all co-ordinate in rank and right; faculties, propensities, tendencies, instincts, sentiments, coexisting along with other tendencies, capacities, sentiments, as parts of our common nature. Each vindicates to itself absolute equality and independence, while all bow spontaneously to the supremacy of conscience. The love of pleasure, and the love of ease, or social enjoyment, acknowledge no authority in the love of knowledge or of power. These may, for the time, possess the superiority of strength, but not of right; and each in its turn, as opportunity may serve, sovereign in its own domain, will seize the reins of government, and usurp the dominion of the soul. Now, amidst this perpetual conflict of co-ordinate and antagonist powers, each struggling for the mastery; amidst this tumultuous uproar of the insurgent and ungovernable passions, there can be no unity of life, no energy, or elevation of character, without some regulative principle, without the felt presence of some power habitually and distinctly recognized as sovereign.

As the briars and barrenness of the earth in the childhood of

our race, first led to the industry of man, with all its triumphs over nature, and all its blessings to the world, and the sense of suffering and sin prompted the first inquiries into the structures of the body, and powers of the mind—so, in the education of the individual, as of the race, the self-same process must be followed. You must awaken the sense of duty, and the consciousness of sin—of a law violated though supreme, and supreme though violated. Then first the youth awakens to the dignity of real manhood—to the felt responsibilities of a rational and immortal being. Henceforth the pursuit of knowledge is a duty, and the end of knowledge is to glorify God, and do good to men; the expansion of his own faculties is itself a means to a higher and nobler end—which includes, and recognizes, and subordinates, and elevates, and hallows it by its own transcendent sacredness and grandeur. The allurements of pleasure, the waywardness of fitful desire, the despotism of capricious passion, have all found a mastery in the central and controlling power within. The soul emerging from this chaotic anarchy of warring elements, finds in the harmony of its faculties a new and healthful vigour for them all, as they bow together in cheerful and reverent obedience before the ever present majesty of law. Thus will it be ever found that the TREE OF KNOWLEDGE AND THE TREE OF LIFE stand side by side, springing from the same soil, nourished by the same breath of heaven, their roots are interlaced, their branches intermingle, their glowing fruit hang in rich clusters near together. There is an indissoluble union between man's intellectual and moral nature. However vigorous the natural powers, the keenest vision is dimmed by the turbid moral atmosphere through which we gaze, and all the objects we behold come to us distorted, mutilated, disproportioned, without that symmetry and completeness which clothes them only beneath the clear light of Heaven.

The same results might be reached by different routes, issuing from different points, all meeting in the same conclusion, and *converging towards a still higher point—too high, indeed, for clear human vision—the union, perhaps the absolute identity of truth and holiness—of “THE TRUE AND THE GOOD”*—in the inscrutable essence of the Godhead. However this may be, all experience attests, that in our colleges the most earnest Christian is the most earnest student too; that the supremacy of intellect and of conscience go together; and that while the proportion of pious students to the whole is not usually more than one-third, three-fourths of all the honours, the test of scholarship and worth, and usually of influence, would be cheerfully awarded to them by the unanimous suffrages of their class.

I have said already, of our college course of study, that it is liberal and comprehensive; its several parts mutually well adjusted, and, as a whole, admirably adapted to meet the necessities of the age, and develop the faculties of youth. But it cannot be denied,

and need not be concealed, that loud complaints have been uttered concerning the actual working of the scheme,—complaints which, whether we consider the sources from which they issue, or the manifest integrity, profound conviction, and deep feelings of the writers, demand our most respectful and attentive consideration. It were manifest folly to affect ignorance of these complaints; to treat them with cool indifference, or petulant impatience, or supercilious contempt. They come from too many quarters,—from the north, the south, and the west; from the leading minds in our theological seminaries, with full opportunities to observe, and undoubted capacity to judge. Hear Professor Stuart, of Andover. There is a sadness in his language, an affectionate tone of kind, respectful, yet firm remonstrance:

“For myself, I would say, my heart has often ached for not a few of the excellent young men assembled in my lecture-room. They come here after going through the academy, and through the college, with a diploma in their hands, and some of them adorned with other college laurels, and expect to find no difficulty in reaping all the advantages from exegetical lectures which these lectures can be adapted to bestow. Alas, for their egregious disappointment! They are called on to decline ἡ μῦσσα, which they do with a faltering tongue.” “I can hardly refrain from weeping, while I make this statement. I aver, that the blasted hopes and disappointed expectations of some thirty, forty, fifty, or more, young men, at this seminary every year,—young men who are the rising hope and glory of our New England churches,—is enough of itself to call forth deeper sympathies than I have felt.” After asserting that, with a few rare exceptions, they are ignorant of the very first rudiments of the first declension of nouns in Greek, and that he is “obliged, every year, to put my (his) pupils on the first elements of Greek grammar,” he proceeds: “They have been trained to negligent and superficial study,—I do not say purposely, but that the fact is so.” “I know of no good to be achieved in this way. I would rather receive a young man who had never looked at the Greek alphabet, than to deal with one who had been trained up in the way above described. He has to be *unmade* before he can be *made*. If any one should doubt the correctness of all this, I could almost wish him doomed to make the experiment.” As the result of all this, he says, “that the utmost they can accomplish (at the seminary), is to make some progress in the mere rudiments of critical study,”—“being thrust back upon the very elements of Academic study.”

Such, and much stronger, is the language of Professor Stuart, written from Andover, the centre of New England learning, the resort of all the best educated and highly gifted young clergy of the day,—and, let it be remembered, of the very men who are now the guides of public sentiment, and the instructors of the people throughout a large portion of our land. If half of this be true, and equally

true in other departments of knowledge (as he suggests), then it is *matter of very grave consideration, and explains several things*,—the present state of New England theology, philosophy, and politics, for instance! When will the world awaken to the obvious truth, that *superficial education is the great curse of nations, a training to mental imbecility, which surely culminates in moral turpitude!* Not less decisive is the language employed, at a more recent period, and by one of not inferior authority. I quote from the "Presbyterial Critic," a periodical published in Baltimore, in 1855, edited with great ability, sustained by a corps of eminent writers, and containing more articles of permanent interest than any other periodical of equal dimensions and duration.

In the first number of that publication there is an article entitled, "*The Posture and Life of the Presbyterian Church, considered in her relations to Ministerial Education.*" The name of the writer is not given, but the peculiar style, both of thought and diction, can never be mistaken, and leave no doubt that it is from the pen of one of our most distinguished theological instructors. The caption shows how vitally he supposed the subject to be connected with the very *life* of the Presbyterian Church. He does not "speak in parables," but "opens his mouth in dark sayings," which become fiery, luminous, as he proceeds. There are ominous hints, significant suggestions, pregnant questions, which furnish their own answer, and are, indeed, the strongest of all possible affirmations. Amidst much of keen sarcasm and indignant expostulation, there is a tone of sadness too, which is pathetic, almost sublime. After alluding to the abundant provision made for theological instruction in our various seminaries, and asking if it be worth while to erect these seminaries, and send our precious youth to them, unless they are to some reasonable extent qualified to reap the benefit designed, he asks, "Are you aware, good reader, of the general condition, as to human learning, in which our colleges turn over their students to the seminaries? For example: Are you aware of the extent of the knowledge of the Greek tongue which is ordinarily possessed by our students of theology, when they have finished their college course, even in *ecclesiastical* colleges, and enter our seminaries?" "No one respects the excellent men who have discussed so earnestly, of late, the question of the *religious* relations of schools and colleges, more than the writer of these lines, but if we might venture to suggest, *that touching the glorious work of the ministry*, and the training of our youth designed for it, the *literary* relations of these schools and colleges is not beneath their notice, we should very feebly express the idea we have, that the vote of a church court, or even the endowment of a college, cannot, of itself, alas! teach Greek." Again, addressing these mistaught youth, "It was a great wrong to you, to pretend they were educating you, when they were not; it was no excuse that they did this at an exceedingly religious, nay, even an *ecclesiastical*

college, and by gentlemen who were exceedingly learned and pious, though perhaps a little dull, and, above all, it was a terrible aggravation of the injury thus done you," &c. And again, touching the whole subject, "We make the statement at our proper peril, and with some knowledge of its truth not only, but of its importance also."

Now surely, to speak in the most moderate manner, these are very grave utterances, and upon a most momentous subject; and when we remember that they have been reiterated, for substance, during more than a quarter of a century, in every part of our land, by men of high distinction, and are repeated continually now by living writers—lay and clerical—in journals devoted to literature and education, as well as those devoted to theology, that college officer must have reached a high pre-eminence, either of wisdom or of folly, of real or of fancied superiority to his kind, who can smile serenely from his elevation, *on all this as a trivial affair*. Palpably, the question must be answered, Are these things so? We are prepared to answer, and we say, first. Some allowance must be made for the unconscious exaggeration of an ardent mind, occupied with some absorbing subject, and eager to impress upon the minds of others its own strong convictions concerning real or imaginary evils; some allowance, too, for the keen sensibility and intense emotion of such a mind, disappointed, chagrined, astonished, almost hopelessly despondent, its enthusiasm chilled, its best plans thwarted, its noblest efforts baffled, insuperable barriers rising on every side, against the accomplishment of its dearest and most cherished purposes. Yet we could sympathize more completely with these strong feelings, and almost indignant expostulations, were they distributed more impartially amongst our institutions of every class, and calmly and firmly directed to the improvement of education at every stage of preparation for the ministry. Whatever there may be of practical and unexaggerated truth, in the remarks above quoted, is equally applicable to the Theological Seminary. The very same men who, on leaving college, knew *little Greek*, on leaving the seminary *knew less of Hebrew, incomparably less*. The college graduate who cannot read with fluency and ease the historical portions of the New Testament, without lexicon or grammar, is a rare exception. The theological graduate, who can make a similar use of the Hebrew Bible, is almost a prodigy of knowledge in that department. For one Presbyterian minister who habitually reads his Hebrew Bible with facility and pleasure, *or at all*, there are twenty who daily and easily read the Greek New Testament.

Again, our standards of scholarship are extremely various. A Bœckh, an Ewald, a Neander, possesses, each in his own department, a style of scholarship, in comparison of which the knowledge attained by any one of us would be rightly considered ignorance. No estimate can be pronounced, either true or false, without reference to some accepted standard of comparison. In every depart-

ment, too, there is a higher and lower kind of knowledge and instruction—a knowledge of facts and of principles, of the elements and of the higher philosophy of the subject; and the character of the education, in any given case, can be fairly tested only by inquiring what it is which the instructor professes to teach, and the pupil to acquire, at each successive stage of his advancement. But, after all, there is such a thing as *knowledge*—a *knowledge* of facts, and the simpler elements; *knowledge* of principles, and the higher philosophy—and surely it may be demanded, at every stage of education, that we should honestly teach what we profess to inculcate, and acquire what we pretend to learn, and this, as not only necessary and proper in itself, and due to integrity and fairness on all sides, but as indispensable to all farther progress. With these large allowances, then, for ardour of feeling, unconscious exaggeration, and diversity of standard, in our estimate of scholarship, and this assertion of a similar defect in all our education, it must be conceded by every man who is at once competent and candid, that there is too much ground for the complaints which have been uttered, and that our collegiate education generally is both superficial and defective—*superficial* in the amount and kind of knowledge communicated; *defective* in the mental discipline acquired. *Such is the fact.* Let us now seek the *source of the evil, and the remedy.*

And, 1st. The source is *not in the men employed in our collegiate institutions.* A nobler band of self-sacrificing, laborious, conscientious men does not exist, than a large proportion of those engaged in this arduous and thankless service. They have deliberately chosen this as their work for life, and turning their backs upon the higher emoluments, and the more fascinating scenes open to the ambition of far inferior men, are content quietly to pursue their path of unobtrusive usefulness, cheered by no voice of human approbation, and with no eye to witness their toils and anxieties but the eye of Him “who seeth in secret.” There are those amongst them who have laboured, and toiled, and wept, and agonized, and prayed; have perilled health and happiness, fortune and fame, endured opposition and reproach, derision and censure, the hatred even of the aged and the young, in their efforts to cure the unmanageable evil, of which others complain indolently—at a distance—but which *they feel* as a daily burden on the conscience and the heart, and practically seek to apply the remedy. There are exceptions, doubtless, but these do not affect the question. The difficulty lies farther back, and is deeper.

2d. The source of the evil lies in the transition state of our society, and the anomalous relation which, in consequence, our colleges are forced to bear to the general education of the country. The old academy, with its stricter discipline and more accurate scholarship, and *imperative* demand for study, has almost passed away. The higher university has not come. The college is required to occupy the ground between them, and besides its own pe-

cular and appropriate work, to supply the place of both—to do the elemental drudgery of the academy, and perform the functions and communicate the higher instructions of the university.

I remember to have heard, many years ago, one of our most celebrated wits and humourists describing to a crowd of admiring auditors, convulsed with laughter, the marvellous qualities of a hemp machine recently invented, as he said, by an eccentric genius of his acquaintance. After expatiating eloquently upon the magical powers of this machine—the facility with which it performed the most incompatible functions, and by a single operation accomplished what ordinarily required a dozen different machines and as many operatives, he wound up his eulogy by saying—“ You put in it *hemp* at one end, and it comes out a *ruffled shirt* at the other.” The breaking, the hackling, the spinning, the weaving, the bleaching, the cutting, the fitting, the sewing, the crimping—all done by a single revolution of this wonderful machine.

Now, precisely analogous is the work demanded of the college. You send us a raw untutored youth, who ought to be still under the father’s eye and teacher’s rod, in the lowest elements of education, and inaccurate in these—emancipate him from the restraints of home and the wholesome discipline of school, to be a *gentleman at college*, and then expect that after a few magical revolutions of the college wheel, he shall be returned to you a finished scholar and a man. You will pardon the homely illustration when we say, you send us the raw hemp in the stalk, and demand the ruffled shirt.

No combination of elements in a college, or of admirable qualities in the individual professor, can possibly avail to perform all these incongruous operations. No patience, no industry, no tact, no genius, no enthusiasm, no self-sacrificing consecration to the work, can adequately solve the complicated problem. Your Professor of Languages, for instance, is not appointed to be the teacher of a grammar school, but selected for qualities and acquisitions that adapt him for a higher order of instruction. He commences with the kind of instruction which his position seems to demand, and for which his previous studies have prepared him. Three-fourths of the class comprehend scarce a word he utters, and of course receive no benefit and give no attention. By a contagious sympathy, the more advanced, and gifted few, participate in the general indifference, and gravitate towards the general level. He turns, discouraged, to the simpler elements. But the dull who could not learn, and the indolent who would not learn, these elements at school, true to these habits of inaccurate study to which they have been trained, recoil from the labour they have always shunned, and resent the honest zeal which would expose their ignorance and stimulate to larger acquisitions; while the more advanced do not need these elements, and finding no novelty to excite their interest, and no difficulties to tax their powers, fall into total apathy,

and lose the habit and the love of study which they once possessed. What wonder, if after oscillating between two different methods, or vainly striving to combine them—attempting to perform *simultaneously several incongruous operations, and do the work of three different institutions*, he looks back upon the year with a sad conviction that his work has been a failure, and reluctantly adopts that portentous proposition—the most portentous which unsuccessful and unappreciated labour in a thankless office ever forced on the heart of an honest man—that the only duty of a college is to give the *opportunity of knowledge and not to enforce the acquisition*. If the theological professor is disheartened and distracted by the want of preparation on the part of the pupil, and the necessity of attempting, at the same time and with the same persons, two different kinds of instruction,—to remedy the defects in elementary knowledge, and teach the higher principles; so is the college professor. Let both have our sympathy and our aid.

Can nothing then be done to remedy the evil? We answer, *yes*. If only we have the courage to acknowledge its existence, to look it directly in the face and take its dimensions, *something* can be done by you; *something* by the colleges; by both together, and with God's blessing, MUCH; slowly, perhaps, at first,—gradually, almost imperceptibly, yet, **IN THE END, SURELY, DECISIVELY, VERY MUCH!** First, you can aid in rectifying public sentiment. The parents of a large portion of college students are themselves uneducated; know nothing of the matter, word, or thing,—the true meaning of the word, or the nature of things; seek education for their children as a badge of distinction, or a passport into society, or a means of securing wealth. Hence, the quickest process, the machinery which can most rapidly manipulate a scholar, is to them the most attractive. Let this hot haste be quieted, and our people learn that it is the individual interest, as well as duty and desire of the college faculty, to give each student the highest position which he can maintain with honour and advantage to himself; and let each one take, without murmur or dissatisfaction, the class to which he is assigned, and for which he is well prepared. The restless impatience of youth,—the weak or ignorant facility of parents and guardians,—we are sorry to add, of Presbyteries and Sessions often,—in the case of candidates for the ministry, render thorough scholarship absolutely impossible. *Strike at this silly vanity and restlessness, and half the work is done*. Second, let there be established, in every Presbytery, at least,—if possible, in every congregation,—a classical and mathematical academy of high order, all preparing their pupils honestly and thoroughly (according to our published course of study), for the lower college classes. The church and the school-house; the Bible, the catechism, and the parish academy, are the sources of old Scotland's glory; and next to the direct religious instruction of the people, in the view of every minister, is the regular supervision of this parish academy. It will

require time, labour, and some anxiety, no doubt, but will bring a rich reward at home; and to the cause of the higher education, will be the most powerful of all auxiliaries. The character of the finished product must always depend upon the character of the material supplied. A half dozen such academies, in different portions of Kentucky, would do more to elevate our college education, than a century of sad or indignant denunciation. Send us an improved material, and we will answer for the product. Third, the colleges can do something:

1st. By stricter examinations, and a firmer attitude on receiving young men into the several classes.

2d. By a thorough examination at the close of the senior year; an examination which shall be a real test of the acquirements and mental discipline of the student,—of the knowledge obtained, and of the capacity to use that knowledge and wield his powers. Let the diploma be an honest testimonial to real worth, not a mere roll of parchment.

The practical application of these general principles should, of course, be wise, gradual, silent, with a due regard to all the possibilities of the case, to the material which can be supplied, and to the obstacles to be surmounted. A slight diminution of numbers, at first, would be more than repaid by an immediate improvement in the character of our students, and ultimately by larger accessions, as the confidence of the public gathered around the institutions.

Fathers and brethren of the Synod of Kentucky: It would be ingratitude to God, did we fail to recognize, on this occasion, the great honour which He has put upon this Synod, in inclining and enabling you to establish and to sustain such an institution for His glory, and the abundant blessings of His spirit and His grace, which He has mercifully showered upon it in the days that are past. It would be injustice to the memory of an eminent servant of the Most High—the former president of this institution—not to record the signal service which he was called and owned of God, to render to the cause of piety and sound learning, of God and his generation, during his long, and arduous, and successful administration. Endowed by nature with an intellect of extraordinary breadth and power, and cultivated from earliest boyhood to the utmost verge of these capacities, he was pre-eminently qualified to stimulate and guide the mental progress of others. An accomplished scholar, a brilliant orator, the most lucid and attractive of all instructors, with a metaphysical acumen which placed him high amongst the greatest thinkers of the age, and an opulence of thought, and knowledge, and diction, that would have insured distinction in almost any branch of cotemporary authorship, it was the crowning glory of his life that he laid all at the foot of the Cross; renounced the higher speculation for the practical truths of the Bible; gave himself cheerfully up to the work of the Gospel ministry, and died, at last, in the maturity of his intellect and know-

ledge, a martyr to his work, borne down by burdens too heavy for the heart and strength of man, leaving behind no adequate memorial of his greatness, but that which lives in the hearts of the thousands that heard him in the pulpit, and the hundreds that still remember with delight his instructions in the class-room. With an intuitive knowledge of men and things, he recognized at once the necessities of his position, and wisely adapting himself to the circumstances in which he was placed, aimed rather at the possible and practical, than at any ideal standard of unattainable excellence. The institution which he found a respectable academy, he left a flourishing college—flourishing in numbers, in resources, in the ability of its faculty—second to few in the country, indisputably amongst the first in the Valley of the Mississippi.

But it would be the greatest dishonour to his memory to suppose that he considered his work achieved, or limited his views to the college in its present condition. He laboured, indeed, in the present, and for the present, yet the thought which cheered him amidst his arduous toils was, that he was labouring for the future too, and laying the broad foundations of a nobler institution, which should expand with the expanding intelligence, and rise with the rising glory of the country, whose influence should be felt through succeeding generations, and down to the end of time. This subject lay nearer than any other to his heart, and occupied his thoughts and conversation on his deathbed.

Such is, indeed, the inevitable condition of large success in every great enterprise of the Church. Each advantage gained is a call to new and more vigorous effort; each victory a pledge of farther triumphs, and the shout which rings from each scaled rampart of the foe, in this great battle of the world, is the loud cheer of our advancing squadrons, to rebuke our laggard footsteps, and summon to new conflicts and nobler victories.

To pause midway in a glorious career, is at once to forfeit our pledges and frustrate our hopes; to jeopard the future, and pour dishonour on the past. God never smiled upon an enterprise to consecrate imbecility, but to inspire hope and quicken action. In the life of the Church, as of the individual Christian, **NOT TO ADVANCE IS TO RECEDE; TO STAND STILL IS SIMPLY IMPOSSIBLE;** hence the invariable law in every department of our efforts—in missions, foreign and domestic; in our literary and theological institutions—has been perpetual progress and expansion. **AND THIS LAW HAS BEEN OUR LIFE.** The "Old Log College" deserved, no doubt, the eulogies of its illustrious historian, and sent forth many a sound scholar and many an eloquent divine. The Theological Seminary at Princeton, when good and great old Dr. Alexander taught the elements of Greek and Hebrew, and metaphysics, along with theology, was an invaluable institution in its day. But was it not one element, at least, in the greatness of the fathers of that day, that they looked with clear vision to the future, and prepared the way

for the larger libraries, the fuller endowments, and the more numerous faculty, which they now possess? When you asked of the General Assembly a Theological Seminary in Kentucky, for what was it that you asked? *A first class seminary.* Would you have accepted any other? Nobly has that institution redeemed the promise of its earliest infancy, and vindicated proudly the predictions of its friends, and stepped boldly forth already into the foremost ranks of theological thought in the nation and the world. With unparalleled liberality have its claims been welcomed by God's people; and who does not anticipate for it, *in all respects*, a still more glorious future? Now what we ask is, **A FIRST CLASS COLLEGE TOO.** The very presence of such a seminary in our immediate vicinity, necessitates a correspondent advance, a higher scholarship, to meet the higher requirements, and appreciate the higher instructions of such an institution. An inferior institution, in the presence of transcendent abilities, *is doomed.* It can neither sustain itself, nor contribute, as it ought, to promote the prosperity of the other.

What the institution needs to accomplish its present purposes, to enlarge its buildings and widen its instructions, has already been laid before the Synod in the memorial of the Board. It only remains for me to present a few reasons why the Church of God should cordially co-operate in promoting the wishes of its guardians and friends. And I remark,

First. The great design of the Church on earth, undoubtedly, is the conversion of the world; as auxiliary to this, the raising up of a learned and godly ministry, to preach the Gospel; and, as subsidiary to this, again, the establishment and support of all those institutions which tend directly to increase the number and the efficiency of educated ministers. Now, we apprehend, it is not always duly considered how large a part of this important service is necessarily confided to the colleges, nor how absolutely dependent upon their efficiency is the whole success of our complex system. Of the education of almost all our Presbyterian ministers, the larger portion, and that by no means the least important, as being the foundation of the rest, is committed absolutely to the college. The numbers in our Theological Seminaries depend on the number of candidates in the colleges. Of these about one half, in ordinary times, are converted during their college course, and of the others how many have had their thoughts kindly directed to the sacred office, and their wavering purposes afterwards strengthened, by their collegiate instructors? What would Alleghany Seminary be without the colleges at Washington and Cannonsburg, in her immediate vicinity? or Princeton even (unless in times of special revival, as at present), without Nassau Hall? At Danville more than one-third of all the students, since the commencement of the Seminary, near one-half of those present during the last session, and one-half of all the accessions during the present year, are graduates from our own college—the relative proportion of the home

*supply annually increasing.* As an indispensable means, therefore, of multiplying the number, and increasing the efficiency of her ministry, the college may fairly claim a place in the warmest affections of the Church.

Again: *The possibility of any improvement in the theological education of our ministry, is conditioned and absolutely limited by the state of education in our colleges.* You cannot make your building broader than the foundation, whatever the skill and genius of your architect. Nor can you rear a loftier or more massive superstructure, than that foundation will sustain. If the college education be defective, no subsequent advantages can remedy the evil. It necessarily pervades the student's whole subsequent career. The wider the range of thought, the larger the stores of knowledge; the keener the powers of analysis, the more compact and irresistible the logic, —as syllogism follows syllogism, and thought after thought rolls majestically on in the broad sweep of a rapid and almost boundless generalization, the more hopelessly incompetent is the half-educated student to comprehend, much more to appropriate, the instructions of the seminary. Neither the professor nor the student can go back to remedy the past.

“The domain of the teacher in a theological seminary,” says one of our ablest theologians, “is of unspeakable difficulty and importance. If the materials on which he is to work are in themselves suitable, and in a suitable condition, he may, by God's grace, do wonders. But if he is cut off from the true and noble work which is peculiar to his place, by the necessity of doing a work which belongs to another place; if his earnest love for his own calling is chilled, year by year, in filling up a calling which is not his, how can the Church expect any other result but that *the teacher himself should decline instead of improving continually, and that his pupils should leave him about in the condition in which they should have come to him?*” “Presbyterial Critic,” p. 28. We know no stronger language in which we could express our own deep conviction, that the only hope of improvement in theological education, lies in the improvement of our colleges. But there is a broader view of this whole subject, to which we would briefly invite your attention. We have time only to suggest hints for your reflection, without attempting to exhaust the argument.

The duty of the Church is not confined to the education of her ministry. If not bound by her very constitution (which might be fairly questioned), she is forced by her position, at any rate *has assumed the obligation*, to educate all her children. There is now no alternative. Now, of the young men that issue from your families year by year, to seek a collegiate education, *not one perhaps of fifty* enters the sacred ministry. Is it of no especial importance to each one of us, *the education of all these multitudes?* They return to our congregations, reside amongst us in the various departments of business or professional life, and, as educated men, exert a con-

trolling influence in our society. If the instruction of the seminary may partially remedy the defects of their collegiate course, in the case of your young theologians, *who shall care for all these?* With a superficial college education they are not prepared for the warfare that awaits them; and scores are falling every year beneath the weapons of the destroyer.

A subtle and insidious scepticism is pervading all our society, imbuing all our literature, and entering through every avenue to the understanding and hearts of the young. It comes with the keen logic, the massive learning, the profound analysis, the subtle metaphysics, the persuasive eloquence of some of the master-minds of Europe, in every department of thought and knowledge. It travels with the lawyer in his circuit; it is borne by the legislator to the capitol; is taught by the physiologist in his school; is whispered by the physician with a shrug and a smile; and hangs, as a doubt and perplexity, to darken the brow and chill the heart of many an intelligent believer. Men may cry *peace, peace*, but there is no peace. There is *war* rather. War with the infidel scholarship of Europe, which is every year becoming more and more naturalized amongst us, and demanding a perpetual progress in our scholarship at home. Meantime, our young men "perish for lack of knowledge." An untrained and unfurnished mind is easily bewildered by sophistry, or overawed by the appearance of superior learning, and floats lightly on the current of general sentiment amongst its comrades. The only remedy for the sceptical tendencies so prevalent amongst our educated youth, is a sounder and more thorough college education.

Again: There is a wider public beyond the limits of our own immediate communion, to which we bear an intimate relation; important to ourselves, as a denomination; of immeasurable importance to them, and to all the interests of society at large. It has been the peculiar glory of our Church, that she has comprehended with a broad and liberal survey, all the great interests of mankind, has recognized especially the intimate relation between the intellectual and moral condition of society, and without a narrow reference to her own exclusive interests, has ever stood prominently forth as foremost in the cause of liberal education. A very large proportion of all the colleges in the nation have been founded by her agency, or that of denominations holding the same general views of evangelic truth. On this field she has won her most enduring renown, in the view of worldly men; and here has reared her fortresses of strength. Hence, a very large portion of the cultivated intellect of the State looks to us for the education of their children, and expects and legitimately demands that this education shall be of the highest order, and shall keep pace with the progress of the times. No human mind can estimate the power for good which is acquired and may be wielded by a body which stands in such an attitude before the public mind. To lose it is to lose the right arm of our moral

power. Nor could there be a more inglorious sequel to the past, or a more portentous omen for the future, than for us now to slumber when all around are awakened to life and intense activity, to remain stationary amidst surrounding progress, to repose in imbecile self-complacency upon the laurels which our fathers won, while we forfeit that commanding position which their far-sighted wisdom and heroic self-sacrifice secured.

It was theirs to gain the public confidence as the educators of the young; it is ours to keep it. It was theirs to lay the broad foundation; it is ours to rear the superstructure. Each generation has its own work appointed. Our children must take it up where we are forced reluctantly to leave it, and our children's children, in coming generations, must continue to still build up in new beauty and fresh glory the Temple of the Lord.

The torch of knowledge, as in the mystic dance of the ancient Greeks, is thus passed onward from hand to hand, from father to son, in perpetual succession, ever kindling into greater brightness, and shedding the blended radiance of sound learning and pure religion to illuminate and bless the world.

If, in the legitimate performance of my appropriate duties, I shall be able to contribute aught towards this glorious consummation, the work will have been its own rich reward. If not, then it will be no displeasing recollection that I have uttered plain and urgent truth in direct and unvarnished language, and have presented no object to the Synod of Kentucky to which she is not pledged already, by every memory of the past and every hope of the future, by her duty to posterity, and her allegiance to her Sovereign Lord.

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#### ARTICLE VIII.

### PRAYER AND OFFERINGS FOR EDUCATIONAL INSTITUTIONS.\*

BY THE CORRESPONDING SECRETARY OF THE BOARD.

THE Board of Education of the Presbyterian Church was organized, in 1819, for the purpose of aiding pious and indigent young men in preparing for the Gospel Ministry. In 1847 and 1848, the General Assembly added to the operations of the Board, the de-

\* This Article is a Plea for a Collection, on the Annual Concert for Colleges, in behalf of the Institutions of the Presbyterian Church needing aid. The Annual Concert of Prayer occurs on *the last Thursday of February*, and its observance has been recommended by the General Assembly. The Article is a Circular Letter of the Board of Education of the Presbyterian Church to the Ministers, Elders, and communicants of our Churches, and to all friends of education.